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Verses 76-90



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Ayah 76-77.

Allah talah saved Sayyidina Nuh alahis salam and his family from the nation of terrible agony. The son of Sayyidina Nuh alahis salam was drowned in front of his eyes. The people who believed in Sayyidina Nuh alahis salam were saved along with their prophet-Sayyidina Nuh alahis salam. The believing people from his nation travelled with their prophet who constructed the arch for them and they received Allah talah's help against the disbelievers. The believers were criticised and mocked by the disbelievers. They were all drowned by Allah talah except the believers.

LESSONS FOR US.

Despite of the criticism Sayyidina Nuh alaihis faced in his life, Allah talah granted him victory against the people of terrible agony who chose not to believe in the messages of their prophet.

The nation of Sayyidina Lut alahis salam was also destroyed because they were guilty of homosexuality. Allah talah asked Sayyidina Lut alaihis salam to migrate-to do hijrah from the land of the oppressive nation to the town where Allah talah guided him to migrate. Allah talah further increased his prophets in wisdom and knowledge. – Whoever does physical hijrah today from one's country to another for the sake of doing service of deen OR whether a spiritual hijrah which means that person who migrates from the state of heedlessness to the state of dhikr and remembrance and the one who migrates and leave impermissible actions towards reforming his Life-Allah talah will reward that person for making this spiritual hijrah with the knowledge that he didn't have before.

<u>How can we increase in our actions whilst acquiring knowledge-?</u>

According to the scholars the more we perform Spiritual Hijrah, when we put effort to migrate from our heedless state into the state of dhikr and shukr and towards which the shariah permits then (in sha Allah) Allah talah will increase us in our wisdom and knowledge.

Ayah 78-79.

Sayyidina Dawud and Sayyiidna Suleman alahis salam were both pious prophets of Allah talah. Sayyidina Suleman alahis salam was the son of Sayyidina Dawud alahis salam.

According to the scholars, the dispute was raised before Sayyidina Dawud alahis salam.

فَفَهَّمْنَاهَا سُلَيْمَانَ -This expression means that Allah talah had made known to Sayyidina Sulayman the judgment which was better. Although the judgment passed by Sayyidna Dawud alahis salam was not in conflict with religious jurisprudence, but the one adjudged by Sayyidina Sulayman was inspired by Allah and was therefore, more appropriate because it benefitted both the parties without hurting either. **According to the scholars-**if we get any nemah in this duniya then that is only possible through the mercy of Allah talah. This is nothing to do with being a young or an old. A person is bestowed with wisdom and knowledge when he gets closer and seek it from Allah talah.

Imam Baghawi rahmatullah talah - has reported this story on authority of Sayyidna Ibn 'Abbas & and Qatadah and Zuhri that two persons came to Sayyidna Dawud alahis salam . One of them had a flock of goats and the other one owned a field on which he grew crops. The latter made a complaint against the former that his goats entered his field at night and ate up his crop (It appears that the respondent had accepted the petitioner's complaint and presumably the value of the flock of goats was



equal to the value of the crop). Thus Sayyidna Dawud alahis salam announced his judgment that the owner of the goats should give his entire flock to the other man in compensation for his loss. (This judgment was in line with the religious jurisprudence which requires that if goods valued by a price are destroyed by someone, the amount of compensation will be determined according to that price. In this case, the value of the crop was the same as the value of the flock; hence the judgment. When these two men i.e. the complainant and the respondent, emerged from the court of Sayyidna Dawud alahis salam they met Sayyidna Sulayman alahis salam at the door. He enquired from them about the judgment of their case, which they related to him. After hearing the judgment, he remarked that if he were the judge in this case his verdict would have been different, which would be to the benefit of both parties. Then he went to his father Sayyidna Dawud alahis salam and repeated the same thing. Thereupon Sayyidna Dawud alahis salam enquired from him as to what kind of verdict he had in mind which would be more beneficial to both the parties. He replied that it would be more just and equitable if the flock of goats is given to the owner of the field so that he could use to his own benefit their milk, wool etc. and his field is given to the goats-man who should cultivate it and grow crops in it. When the field returns to the same condition in which it was before it was eaten by the goats, then the two men should get back their respective properties. Sayyidna Dawud alahis salam approved this judgment, called back the two men and announced the second judgment to them.

According to the scholars, the difference of opinions is open in our Shariah which too existed amongst the Sahaba Ikram even in the presence of the Prophet ﷺ. Allah talah mentioned in this Ayat-e-Mubaraka 79-وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا ۚ that they both had wisdom and knowledge. Similarly, in matter of Ijtihad-if a person does ijtihad (Ijtihad means practising your own legal rulings and it comes into play when something isn't mention in Quran and Sunnah)

Ijtihad is carried by only knowledgeable scholars in the field of Fiqh.

For example, if a question arises in the contemporary time -in our time and if the similar masla wasn't raised in the time of Prophet ﷺ. How we derive the legal ruling of that masla? That masla is resolved through ijtihad. **It comes in hadith**: if someone does ijtihad and gives the decision according to the religious principles-he will be granted 2 rewards. One for the efforts that he made and he receives the second reward for arriving at the right legal decision. But if one does ijtihad and doesn't come up with the correct legal decision and his position is not as pleasing to Allah talah as others-then he will still get one reward for putting his effort in doing ijtihad.

Ayah 80.

Allah talah mentions about the different blessings which were bestowed on Sayyidina Suleman alahis salam and Sayyidina Dawud alahis salam.

The mountains were under control of Sayyidina Dawud alahis salam. The birds and the mountains glorified and praised Allah talah along with Sayyidina Dawud alahis salam. Sayyidina Dawud alahis salam had a very beautiful voice and he used to recite the kalam of Allah talah and pronounce the glory of Allah talah in his beautiful voice so therefore the birds and mountains enjoin him in his hamd to pronounce the glory of Allah talah.

Allah talah mentions in the Quran that -Everything in this world proclaim the purity of Allah talah, however we are not able to hear and comprehend the praise of these beautiful creatures for Allah talah who all remember Allah talah during the day and evening in this world.

Sayyidina Dawud alahis salam was given the skill of making armours.

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Sayyidina Dawud alahis salam had the habit of asking his people that if he is a good king or not. Once an angel descended and informed him that Sayyidina Dawud alahis salam was a great king **only** if he stopped taking wealth from the Baitul mal. It was when he returned to Allah talah and pleaded Allah talah to grant him with this ability of making armours and shields so that he could earn his livelihood. Sayyidina Dawud alahis salam didn't want to depend on the Baitul mal.

Ayah 81.

As for the Sayyidina Suleman alahis salam he was one of the richest king of the world during his time. The winds and the Jinnat were under his controls. Sayyidina Suleman alahis salam used to fly on the wings of the winds and he would travel swiftly whenever he wanted to travel.

There was a queen by the name of Malika Bilqees in his time. **It comes in rewayat** that Sayyidina Suleman alahis salam would sit on the front of his platform with the believing people and Jinnat joined them too by coming and sitting on behind the believing nation of Sayyidina Suleman alahis salam.

Allah talah clearly mentions in the **ayah 82-** that Even the Jinnat and Shayatin were made subservient to Sayyidina Suleman alahis salam. They used to dive in the rivers for fishing and exploring corals and performed other duties for Sayyidina Suleman alahis salam.

The construction of BAYTUL MUQADDUS was done by Jinnat under the command of Sayyidina Suleman alahis salam-which will come in Surah Saba.

Ayah 83.

Sayyidina Ayyub alaihis salam was afflicted by a terrible sickness- a type of leprosy which afflicted his entire body except for his tongue and heart. He was almost paralysed and couldn't be able to meet anyone or do anything. He was thrown out of the city because of this serious illness and was placed near a garbage dumb. Despite his terrible disease the only person who was with him to take care during his trial period was his wife. This shows us the loyalty and piety of his wife during the most difficult time of Sayyidina Ayyub alaihis salam. **Lessons for us** to stick with our husbands during the hard time, their sickness etc.

Initially he was a very wealthy person who possessed magnificent houses, palaces and children, servants and attendants. Allah talah put him through this severe trial. This is Sunnah of Allah talah that He put His prophets and those people who were/are closed to the lives of the prophets through trials.

It comes in hadith: The worst of trials falls on the prophets-Ambiya, then after them who were closed to Allah talah and then those who are closer to their previous believers and then who are closer to their previous believers. The closer and pleasing we are to Allah talah -the possibility of trials and tests are greater.

Sayyidina Suleman alahis salam called his Rabb and made this beautiful dua by inviting mercy of Allah talah to his state- وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾ And [mention] Job i.e. Ayyub alaihis salam, when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful." **[21:83**

Sayyidina Abdullah Bin Masood radhi allahu anha reports that before the sickness of Sayyidina Ayyub alaihis salam, he had 7 daughters and 7 sons but they all died when he was undergoing this



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sickness. When Allah talah cured Sayyidina Ayyub alaihis salam then He brought all his children back to their lives and his wife gave birth to more children later when he recovered from his sickness. Allah talah blessed them with more children.

There was a call that Sayyidina Ayyub alaihis salam mentioned that I used to feel the mercy of Allah talah upon me when I was going through the trial of being in severe sickness.

When his dua was granted then Allah talah mentioned him-Sayyidina Ayyub alaihis salam in His Book -as amongst the patient ones. -INNA WAJADNA'HU SAABIRAN-Surely We found him a steadfast man - 38:44).

Sayyidina Ayyub alaihis salam was told to rub his heels on the ground and a stream of fresh and clear water would gush forth. He should then bathe himself in the water and also drink it, and the disease would disappear. Sayyidina Ayyub alahis salam did as he was told and in no time his body, which was covered with boils and was reduced to skin and bones regained its original shape and health. Allah Talah sent him garments from Paradise which he wore and sat down in a corner away from the garbage dump. His wife came to see him as usual and when she did not find him, she started crying. She did not recognize Ayyub alaihis salam who was sitting nearby in a corner because his appearance had changed completely. Then she turned to him and asked him if he had any information about the sick man who was lying there, and whether he had gone somewhere or had been eaten up by dogs and wolves. She spoke to him for some time without realizing that the man was none other than her husband. Then Sayyidina Ayyub alaihis salam revealed himself, but even then she did not recognize him and asked him why he was making fun of her. Sayyidna Ayyub alaihis salam then told her to look at him again and try to recognize him. He also informed her that Allah Talah had healed his body after he invoked His Mercy. Sayyidina Ibn 'Abbas radhi allah anhu reports that after this, Allah talah restored to him all his wealth and children and gave him more children equal in number to the children which he had before (Ibn KathIr).

Ma yanzulu minal awja'ee minal -whatever befalls a believer out of hunger, sickness or out of extreme conditions or in his family members-"Qullu Rahmati"-all of these are rahmat and nemat of Allah talah. These are basically signs of Allah talah for a person who is put to go through these trials and tests and also when one gets to witness these difficulties in the lives of their family members-then there is a sign for that person that Allah talah has love for him or her.

It comes in hadith that when Allah talah loves a person then Allah talah saves him or her from the duniya-the way we take precaution to protect a sick person from the water.

Another hadith-e-Qudsi Allah talah sends His wahi to some of His prophets. When Allah talah sends a trial to any of His servant and she/he makes dua to Him and Allah talah doesn't answer to her/his dua. She/He complains to Allah talah and then Allah talah say- "O my servant how can I answer this dua-because of this difficulty I am showing mercy towards you". -this difficulty is in disguise of mercy for you from your Rabb-hence how can I remove this mercy from you.

Lessons for us: the virtues of being patience when going through trials and difficulties. We should always have Yaqeen in Allah talah. We shouldn't ask for difficulties to fall. There is always khair in everything Allah talah decrees and tells us to do.

Ayah 85-86.

And [mention] Ishmael and Idrees and Dhul-Kifl; all were of the patient. **[21:85]**



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All of the prophets were trained to observe patience-SABR and steadfastness in their lives. Ayah-And We admitted them into Our mercy. Indeed, they were of the righteous. [21:86]

Ayah 87.

And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." [21:87

Sayyindina Yunus alahis salam warned his people after preaching them for a long time, to repent to Allah جل جلاله when he was sent to a place in Iraq called Mawsil. Sayyidina Yunus alahis salam said to his nation that there will be a particular punishment after the three days of his warning. His people discussed with each other about the piety of Sayyidina Yunus alahis salam and came to the conclusion that if we find him absent after the third day then the warning must be true. On the morning of the third day, they witnessed the signs of punishment that sky become extremely dark, there was a smoke and it was then they realized their mistakes and turned to Allah جل جلالهin repentance. Allah talah accepted their repentance because they begged Allah جل جلالهin an open plain with their animals, wealth and family for their denials. Meanwhile Sayyidina Yunus alaihis salam left without the consent of Allah talah. He knew that the punishment would descend upon them so he left to the coast and boarded on the small ship. When the ship was at risk of sinking because of the huge storm. The sailors on the board decided to draw chits and it was Sayyidina Yunus alaihis salam because of whom the ship was drowning and the name of Sayyidina Yunus alaihis salam came thrice. Consequently, Sayyidina Yunus alaihis salam jumped into the water in order to save the ship and save his believing companions. It was right after when there was a large fish which swallowed Sayyidina Yunus alaihis salam and he remained alive in its stomach for a long time. Then Allah جل جلالهaccepted his dua when he made this famous dua "**la illaha anta subhanaka inni kuntu minazalimin**"-that Ya Allah all praise belongs to you and I am amongst the zalimeen.

This is the power and domain of Allah جل جلالهthat he lets whomsoever He will for tawbah. A person can only do true and kamil tawbah once a person is blessed with tauffiq from Allahجل جلاله
LESSONS FOR US; if all the doors seem close for us and there is no way out of the situation, then there is only one who can provide help that is Allah talah.

Ayah 88.

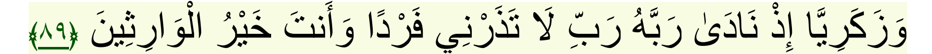
This is a very beautiful Ayat-e-mubaraka where Allah talah said, So We responded to him and saved him from the distress. And thus do We save the believers. 21:88

If we also repent and return to our Rabb with ikhlas and sincerity, then Allah talah will definitely going to rescue us from our sins and difficult times. True tawbah is the solution to all our problems. Allah talah will rescue us from all our sorrows etc when we make effort of doing kasrat-e-tawbah and return to Allah talah alone with ikhlas.

Ayah 89.

This is a dua which Sayyidina Zakariyya alahis salam made and he asked Allah talah for a righteous child with lots of hope, reliance and fear that whether his dua will be accepted by his Rabb or not. Allah talah responded to his beautiful dua and Sayyidina Zakariyya alahis salam was gifted with a pious son-Sayyidina Yahya alahis salam.

This is a very effective dua for all men and women who face difficulties in having children.





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And [mention] Zakariyya, when he called to his Lord, "My Lord, do not leave me alone [with no heir], while you are the best of inheritors."

Ayah 90.

This shows us etiquette of making dua to our Rabb. Whenever we make dua we should have also immense hope in Allah talah and fear of our Rabb at the same time. A person should make dua with certainity-Yaqeen in Allah talah.

It comes in hadith that there are **two traits** and nothing can come before them-

1. Husn-e- Zan bil'lah-Having good terms with Allah talah-thinking good of Allah talah. To have Husn-e-Zan that Allah talah will shower His mercy and reward us.
2. Husn-e- Zan ibad'illah-having good terms towards servants of Allah talah-providing our best to them in every walk of our lives

